





# THE CHRONICLE & DIRECTORY

With which is incorporated THE CHINA DIRECTORY.

THE CHRONICLE & DIRECTORY, which is now in its TWENTIETH YEAR OF PUBLICATION, has been considerably extended, both in the Directory proper and in the Appendix. The parts of CHUNGKING, WLAOWOOST, MA-LACCA, and PENANG have been added to the former; whilst the latter includes the New ORDER IN COUNCIL for the Government of British Subjects in China and Japan, the Amendment of the Treaty between the United States and China, the Translation of the Treaty between Spain and ANNAM signed in 1880, the ALPHABETICAL LIST of FOREIGN RESIDENTS has been increased by upwards of 1,000 names, and gives reference to over 2,000 New Residents.

THE CHRONICLE & DIRECTORY is published with the following Lithographed MAPS AND PLANS:—

CODE OF SIGNALS IN USE AT VICTORIA PEAK, MAP OF THE ISLAND OF HONGKONG, PLAN OF THE CITY OF VICTORIA, MAP OF THE CITY OF CHINA, PLAN OF THE CITY OF CANTON, PLAN OF THE FOREIGN SETTLEMENTS AT SHANGHAI, PLAN OF YOKOHAMA, MAP OF THE TOWN AND ENVIRONS OF SINGAPORE.

The large Edition contains OVER THOUSAND pages of printed matter. It is indispensable in every Mercantile Office in the Far East and will be found a useful reference to those travelling either on business or pleasure.

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Daily Press Office, 8th February, 1882.

NOTICE.

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Communications on Editorial matters should be addressed to "The Editor," and those on business "The Manager," and not to individuals by name. Advertisements and Subscriptions which are not ordered for a fixed period will be continued until discontinued.

Correspondents are requested to forward their name and address with communications addressed to the Editor, not for publication, but as evidence of good faith.

All letters for publication should be written on one side of the paper only.

The Daily Press.

HONGKONG, OCTOBER 25th, 1882.

Is missionary enterprise in China a failure? The question may be answered either in the affirmative or negative, according to the ideas entertained as to what constitutes success. What the missionaries would term the spiritual result of their work is, we should say, almost infinitesimal, but it cannot be denied that they exercise a considerable influence in educating the native mind and clearing away the mists of ignorant superstition. There are some three hundred Protestant missionaries in China and a larger number of Roman Catholic priests. In the aggregate they represent a large amount of culture and intelligence, and individuals amongst them stand pre-eminent in mental vigour and the extent of their attainments. It is impossible that such a body of men could fail to make their influence felt, especially scattered though they be amongst such a teeming population as that of China. We once heard the remark made that if they only taught the natives to be a little cleaner their work would not be altogether in vain. But they do more than that. Many missionaries devote a considerable portion of their time to the promotion of secular education, and to them is mainly due the existence of the periodicals through which the Chinese are regularly made aware of the scientific and other movements in Western countries. It is in this direction that they achieve their success. They secure some adherents to the Christian religion, no doubt, but what is the value of the Christianity? It possesses, so far as we have been able to judge, neither stamina nor backbone. Foreigners in Hongkong and at the Treaty Ports fight shy of Christian servants, a very general impression existing that they are less reliable than their heathen fellows, and with regard to the Christians in their own

villages and towns, there is always a suspicion of interested motives. By embracing Christianity they acquire a friend in the missionary who will act as a buffer between them and their own authorities if they get into trouble, and they also take the stand that as Christians they cannot conscientiously contribute funds towards the village feasts and festivals, to which it were not for their Christianity they would be compelled to contribute by custom, and stronger arguments if necessary. Thus they satisfy their consciences and save their money, a very pleasant coincidence in the case of any one, but especially so in that of the money loving Chinaman. Christianity in China, instead of being left to its own natural growth, is protected by express provisions in treaties with foreign nations. The result is that it is a plant of delicate and fragile constitution, with no more strength to resist a storm than an exotic grown in a hot-house. The Roman Catholics estimate the number of the adherents of their church in China at a little over a million, and the Protestants, according to Bishop Burrows, at from 40,000 to 60,000, "baptized and unbaptized." But there is no appearance of this million odd of Christians in China, acting as any sort of leaven on the surrounding lump, or of their letting their light shine before men with any peculiar brilliance. A few days ago we published a letter from a Singapore correspondent of the *Times* on the subject of "Missionaries in India and China." The question, as it seems to us, was there, there with considerable fairness and with no inconsiderable amount of ability and discrimination, though there were portions of the letter to which we think the missionaries may justly take exception. The letter commenced as follows:—"The influence of the Anti-Opium Society in the 'Chinese people is of illegitimate birth—the 'plague' of the disappointed zeal of the 'missionaries,' rather than the spontaneous 'outcomes of genuine philanthropy.' This is a sentence certainly somewhat calculated to rankle in the minds of the missionaries, but it is true, except in so far as it may be taken to imply wilful deception on their part. Of this we do not believe them guilty, but they have persuaded themselves, with that facility with which men can persuade themselves to adopt a conclusion consistent with their interests, prejudices, or preconceptions, that the opium trade is really one of the great if not the principal obstacles to the spread of Christianity in China. As he proceeds, the *Times* correspondent gives the missionaries credit, amongst other things, for having circulated among the reading millions of China 'much wholesome literature, both secular and religious; and above all the Bible itself, pure and unadulterated, which is now a well read and eagerly purchased book in China.' He, however, disparages the mental calibre of missionaries as a rule and throws some little slur on their disinterestedness, saying that 'Xaviers and Bishop Patterson appear at intervals to prove that the apostolic spirit is not extinct among men,' but that it is rare that a man becomes a missionary if 'he can do as well in a pecuniary point of view at home.' It must be allowed that the last of the good things of this world induces ministers of religion—'pretty much the same way as it does other people, and a man will generally find himself called to another sphere of labour' (within the limits of honesty) when the call is accompanied by the promise of an increased stipend. The injunction to 'go forth without scrip or purse' is not usually considered applicable to the present age. The missionaries are, nevertheless, an honest, hard working, and intelligent body of men. But they are not Christianizing China, however much good they may be doing in other directions. As the *Times* correspondent says:—"The excellence of the 'Hindu and Buddhist religions, which between them away half the human race, forms a stumbling block in the way of the 'ordinary missionary, but is full of hope and promise to the enlightened few who realize the idea that God has made of one blood all the families of men.' This corresponds with the remark of Deputy Surgeon-General Moore that 'when Christianity encounters pure Buddhism it meets an opponent somewhat worthy of its steel.' The *Times* correspondent also says that 'the really devout Indians who have, under the influence of Christian teaching cast off 'Hinduism, have preferred to create a 'new and, as they say, purer religion for themselves rather than accept Christianity 'in the form in which it is presented 'to them by the missionaries.' This reminds us of a remark of Sir CHARLES DALRYMPLE, which we had occasion to quote when writing on a similar subject some months ago. Referring to missionary enterprise in India Sir CHARLES DALRYMPLE said:—"Small as have been the positive visible results of Christian teaching, the indirect 'effects have been enormous.' The 'spirit rather than the doctrinal teaching of 'Christianity has been inhaled, a love of 'truth appeals more to the feelings of the 'upright natives than do the whole of the 'sacred and holy scriptures.' This is true in a qualified measure of China. Missionaries are undoubtedly doing a great and good work, not only in China and India, but all the world over. As one item of evidence on this point we may quote the following story of Mr. EXETER:—"Many years ago when his attention was first seriously drawn to the study of anthropology, he expressed an opinion to a naval friend that the Fuegian savages had no single element of civilisation, and must be abandoned as being incapable of progress. After thirty years, some particulars of missionary work in that region were brought before Mr. Darwin, and with that 'simple candour and that true sobriety for which he was always distinguished, he 'acknowledged that a great and marvellous work had been done by the missionaries, and he became a contributor to the society, and Mr. Darwin's testimony on such a subject should, we imagine, carry some weight. With regard to China, Bishop Burrows says the supporters of the Protestant missions 'think that from 40,000 to 60,000 'Christian adherents, baptized and unbaptized, which is believed to be the present state of Protestant missionary work, 'since, say 1845, do not indicate failure.'"

The distinction between baptized and unbaptized is irrelevant to Bishop Burrows's honesty. Some men in his position might have taken credit for the round numbers without qualification. It is to be presumed that the "unbaptized" adherents cannot be claimed as out and out Christians, and we are not told how many are baptized and how many unbaptized. But numbers are of comparatively little importance; a small number of converts with whom Christianity is a living faith would be worth more than a host of lukewarm or mercenary adherents. The real success of missionaries is to be found in the result of their work on the population generally, apart from the question of proselytism.

We are informed by the Superintendent of the Eastern Extension Telegraph Company that the Hongkong-Saigon section was out for repairs at 5 p.m. yesterday.

The attention to the steering gear and rudder of the *Honam* having been completed at the Kowloon Dock, she left the wharf yesterday with several of the directors on board and a short trip to try the effect of the alterations, which will commence running to Canton this morning, when she will take the place of the *Kiungking*, which has gone into dock. A very considerable addition has been made to the rudder of the *Honam*.

Return of visitors to the City Hall Museum for the week ending 22nd October.

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
33	41	35	38	28	40	189
41	27	32	35	28	40	2,279
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41	27	32	35	28	40	2,279

We are informed by Brother Cyprian, of St. Joseph's College, that at the moment when the *Sir* left the Supreme Court for the effect that the boy had left the Christian Brothers' school only one month previously, his belief in the Catholic religion was so strong that he had been in the habit of attending school for two years' instead of a month, the boy having attended another school in the colony after leaving St. Joseph's.

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